Losses to Catholicism in the United States.

THE Rev. M. F. Shinnors, O. M. I., has recently contributed an interesting article to the *Irish Ecclesiastical Record* on Ireland and America, in the form of a mission tour in the United States. Speaking of the progress of Catholicity here, he says, according to the *Tablet's* extracts, that in one way it has been as rapid and marvelous as any growth of faith in the history of the Church. But, he proceeds, there is another side of the picture. The population of the States has been increasing by leaps and bounds. Has the Church increased her membership in the same ratio? The answer must, unfortunately, be a decided negative. There are many converts, but there are many more apostates. Large numbers are rescued from infidelity or heresy, but larger numbers lapse into indifferentism and irreligion. They begin by being bad Catholics and they end in agnosticism. It is very hard to give even an approximate guess at the number of these deserters, but is, alas! too evident that they may be counted by the million. During the last 60 years, I think, it is no exaggeration to say, that as many as 4,500,000 men and women of the Irish race emigrated to America. Of these nearly all were Catholics, and nearly all left their homes in the prime of youth or in the full strength of early manhood. With the proverbial fertility of the Irish race is it too much to say that, at present, there ought to be as many as 10,000,000 Catholics of Irish birth or blood in the United States? But besides these, you have to reckon some millions of Catholics from other countries, from Germany, Poland, Italy, France, Austria, and Canada. I do not think, therefore, that I am very wrong in asserting that if all emigrants and their children had remained faithful to the Church, we should to-day have in America a population of 20,000,000 Catholics. In other words the leakage of the past 60 years must have amounted to more than half the Catholic population, as account must be taken of the large numbers of converts that I have alluded to.

One out of every two lost to the Church! Ten out of twenty millions gone in the way of unbelief and perdition! The figures are appalling. To say, that we have in the States 10,000,000 less Catholics than we ought to have, is not, of course, to assert that there have been so many actual deserters from the Church, but only that there are so many unbelievers or religious waifs and

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strays, most of whom would be Catholics but for the apostasy or the religious indifference of their parents.

And let us always bear in mind that those who so fall away, not only renounce the Catholic faith, but, as a rule, fling away belief in every form of Christianity, and reject every idea of the supernatural. In these latter times you hardly ever hear of a Catholic going over to any one of the numberless sects in the country. Their only god is the dollar, their only heaven a luxurious home, their only hell a life of poverty or privation. They think no more of a future state than the ox or the ass.

What is the proportion of Irish Catholics who are thus swallowed up in the dark abyss of unbelief? One can not conjecture with anything like accuracy, but there is no doubt that the proportion is large. Indeed there are reasons to fear that the great majority of the apostates are of Irish extraction, and not a few of Irish birth. For the Irish seem to get much more easily Americanized than the other people, and to be Americanized (I use the word, of course, in an obvious sense) is to be dechristianized. Other immigrants, such as Germans and Canadians, keep up their own language, and their ignorance of the language of the country is a protection for their faith. The Irish unfortunately have not a language of their own to preserve, and the consequence is that they plunge at once into the habits and manners and modes of speech of those around them; they become a few months after their arrival more American than the Americans themselves; they are caught many of them by the spirit of irreligion that breathes everywhere around them, and if they do not formally give up the faith, they become careless and indifferent, and by and by they bring up their children without any knowledge of God or of His Church.

This, I think, is one of the most mournful facts in our mournful history. The people who would gladly die like their fathers for the faith at home, deliberately give up this precious treasure in America as a sacrifice to the unbelieving spirit of the country. In the mind of the priest, in the mind of any true Catholic, can there be a stronger argument against emigration? Our hearts grow sick or our blood takes fire, as we read of the thousands upon thousands of our race who died of fever fifty or more years ago in their passage across the Atlantic, and whose uncoffined bones lie at this moment in the depths of the ocean. From a Christian standpoint, was not their fate enviable when compared with that of the Irish emigrant of to-day, who flies across the waters in one of our palace steamers, only to lose his faith and his soul at the other side?

Since my short tour in America I have been more than ever saddened by the sight of our departing emigrants, for I could not

help looking on them as rushing to their own spiritual destruction. How heart-breaking this constant procession of our people to Queenstown or Liverpool for New York, this unceasing stream of the lifeblood of a nation that deserves to live, but that day by day comes nearer to death! See that crowd of fine young men full of faith, full of piety, showing in their faces the candor, the honesty, the courage, the hope, the manly purity within their souls. What will they be after a few years amid the corrupting influences of one of America's great cities? Still sadder is it to see our beautiful Irish girls, true children to Mary Immaculate, pictures of sweetness, grace and innocence, hurrying away unconsciously to their ruin, both temporal and eternal!

Much better than we at home can American priests and bishops understand the awful perils that encompass the Irish emigrant in America, and they appeal to us in language the most earnest and the most vehement to help our people in their own land. From Cardinal Gibbons, from Archbishop Corrigan, from Archbishop Ryan, from every American ecclesiastic that takes an interest in our Catholic nation, comes the constant cry to the Irish hierarchy and clergy: Stop the tide of emigration. Save your flocks from the American wolf. Sacrifice not your faithful children to Moloch. For your people America is the road to hell!

Would that this cry rang in the ear and in the soul and conscience of every priest in Ireland! For I believe that to our priests more than to any other class of men it belongs to apply a styptic to this wound through which the nation's blood is flowing. Could there be any more useful subject for the pastoral discourse on Sunday than the perils of emigration? Could not priests use their great influence to create and foster a healthy public opinion on the subject? Could they not do much to tear away the glamor that surrounds American labor and American citizenship with false splendor and to exhibit the Irish emigrant in the States, as alas! what he is too often found to be—godless, faithless, hopeless, sunk into depths of social misery and spiritual debasement from which there is no arising.

* * *

Thus far Father Shinnors. His warning cry has been promptly re-echoed by a number of American Catholic papers. It is interesting to note that his estimate of the losses of the Church in the United States tallies with the figures given in the Cahensly memorial of the St. Raphael Society, submitted to the Holy See in 1891 and so virulently attacked at the time by certain Irish American Catholics and their newspaper organs.

The Religious Situation in the Philippines.

I.

THE Rev. J. F. Mendl writes to THE REVIEW from Montclair, New Jersey:

In No. 13 of THE REVIEW you ask the question: "Could not the Philippine clergy let the world know what is really being done there?"

Well, how could they? Most likely not one of the clergy speaks English, and perhaps very few any other language except Spanish or one of the dialects of the Islands. Under the existing circumstances the priests have no chance to meet in a body, in order to draw up a memorandum. Martial law prevails over all the Islands. And supposing they had a chance to do so, to whom would they address it? Most likely to the superiors of the respective religious orders in Rome. No doubt, these superiors are in possession of much reliable information on the condition of affairs in those unfortunate Islands. The Archbishop of Manila is in Rome at present and he certainly has made a full report of "what is really being done there."

Suppose these reports from Rome would be published here, and would contradict, as might be reasonably expected, most of the statements made by the Philippine Commission, Mr. Taft & Co., perhaps giving numerous details of outrages committed by our military and civil officers and schoolteachers—what would be the result? Would our hierarchy make a move? Or would, as you say, the great mass of the American people soon see to it that the natives get justice? If the American people have such a natural instinct for justice and fair play—why is it, for instance, that we Catholics can not get our share for the support of our schools in our own country? "For if in the green wood they do these things, what shall be done in the dry?"

It seems to me the only feasible way to ascertain the exact state of affairs in those Islands would be through a Catholic commission, as suggested by a correspondence from Washington, D. C., in the *Freeman's Journal* of April 5th, and I am confident that priests and laymen would contribute liberally toward defraying the expenses of such a commission.

II.

The idea of a Catholic Philippine commission suggested by Mr. Maurice B. Alexander in the *Freeman's Journal*, deserves careful attention.

Meanwhile THE REVIEW is able to present some more authentic information regarding the actual condition of affairs in the Islands and the position of the friars, by printing the subjoined letter from a Franciscan Father stationed at Manila.

"There are neither words enough to express, nor tears to deplore, the evils that have flooded our people. Although most of the parishes still have their pastors, they are looked upon with contempt by both the Americans and the leaders of the revolution.

In the provinces of La Laguna and Batangas, it looks as if almost all of the native priests have been imprisoned under the suspicion of abetting the Filipino cause. However that may be, the rebellion there seems to increase from day to day. As to the religious orders, much may be said ; I shall confine myself to the most necessary observations. There is no little animosity against them in these islands, some of it coming from Freemasonry, some from Protestantism, the cause being always the same : hatred of Our Lord and His true religion. However, this enmity has done no harm. For whatever was said against the religious before civil or ecclesiastical tribunals, turned out false upon closer investigation. And not only do the Filipinos as a nation not hate the religious, but they insist upon their continuance in office, preferring them to the secular clergy. Since 1898 numerous pueblos have asked for the return of their padres, of whom many are again in their old places.

If all religious have not returned to their former parishes, it is because of the opposition of the Federal Party, that is in high favor with the Americans. They ridicule the friars before the natives and slander them with the American officials. Let them say what they will against the religious orders, so far all calumnies have fallen back upon the calumniators. No impartial and well-balanced mind approved of the war undertaken by their enemies against them. If the U. S. had no worse enemies in these Islands than the friars, they might safely recall their armies at once. Since the evacuation of the Islands by Spain, the American government has had no more loyal subjects than the friars, and that not from fear but for conscience sake. As to the future of the religious orders in these Islands, it is impossible to foretell what divine Providence, which we adore and submit to entirely, has in store for us. Humanly speaking, I am inclined to believe that we will not be driven from these Islands unless all that history and common opinion tells of the fairness of the Americans, be a fable. The friars are, indeed, if not the only element of order, peace, and tranquillity on these Islands, at least the most faithful subjects of the new authorities. Thanks to God, until now they have not been justly rebuked or reproached for anything, and with God's

help it will be so in future. That can not be said of others, not even of those who were more American than Uncle Sam.

Finally, if the government at Washington does not override the Constitution of the U. S., we can expect that it will leave the friars on the Islands despite all the opposition of the Katipunan. The Stars and Stripes float over all kinds of men and religions, provided they respect it. On this fundamental principle the U. S., the freest nation in the world, was built up, and from that principle we conclude that the religious orders will not be driven from the Islands. But if sectarian hatred should triumph over this fundamental law, we, according to the words of the Savior, would shake the dust from our feet and preach the Gospel elsewhere, for neither these religious orders, nor any others, are necessary to preserve Catholicism in any part of the world. If Americans want to act unjustly, they can do so; but it shall never be said that the Spanish religious left to the ravenous wolves of Masonry or Protestantism the dear Filipino people whom they raised from Paganism to a high degree of Christian civilization.

They alone, among all nations of the old and new world, have preserved Catholic unity from their conversion until 1898.

Our English teacher, a native of England, is about to publish a series of pamphlets, in which he will show what the religious orders have done for the Filipinos; as soon as they appear, I shall take pleasure in mailing them to you...."

About Vaccination.

III.

THE ARGUMENT FROM GERMANY.

T is commonly urged in favor of vaccination that Germany, by a compulsory vaccination law, first passed in 1874, has practically exterminated smallpox.

As to the date at which vaccination first became compulsory in Prussia [for "Germany" can not be spoken of as a whole before the union which succeeded the Franco-German War] much controversy has arisen. A law passed in 1835 is disputed by vaccinists on the alleged ground that its terms do not directly enforce vaccination, but only apply in its favor an indirect pressure. The objection, however, omits all reference to the Royal Proclamation at the head of this law, enjoining obedience on pain of fine and imprisonment "by everyone within the whole extent of my monarchy." But as we only wish here to deal with facts beyond dis-

pute and admitted by both sides, the law of 1835 need not be further discussed at present.

But no one disputes that in 1834 a most severe law was passed for the Prussian army, enforcing a vaccination or re-vaccination on every recruit with ten insertions in each arm, and no objections being listened to. Combined with the conscription, which makes every healthy adult male serve his time with the colors, this law secured the re-vaccination of every such male in Prussia. Yet when in 1871-2 the great pandemic struck Prussia, and she lost 124,948 of her citizens by smallpox, there is not the smallest evidence to show that the adults in this terrible mortality were prevailingly female; in fact, what evidence there is points rather the other way.

Again, it is claimed that the great diminution in smallpox that has occurred in recent years in Germany, is due to the enforcement of vaccination under the law of 1874.

But that law was passed on April 8th, 1874, and only came into force on April 1st, 1875; and then allowed of twelve months from birth before vaccination became compulsory. Now the smallpox deaths per million living in Prussia for the five years before the new law could have had any real effect on the vaccination of the population, stand thus—

1871—2,432. 1872—2,623. 1873—356. 1874—95. 1875—36.

So that the improvement had been made *before* the law came into force; and as not even medical effects can precede their causes, it becomes clear that whatever it was which caused the decline of smallpox in Prussia, it was *not* the law of 1874.

Nor is direct official evidence of the failure of vaccination in Germany wanting; the difficulty is rather to select from its abundance. Berlin, in the great epidemic above alluded to, had 17,038 cases of smallpox officially returned as "vaccinated," and of these 2,884 died. In Cologne, in the same epidemic, out of a total of 2,282 ascertained cases, 2,248 had been vaccinated or re-vaccinated; and of the 362 deaths among these cases, 340 had been vaccinated or re-vaccinated, and 17 more were little babies below the vaccination age. At Neuss, a town near Düsseldorf, records were kept from 1865 to 1873, and during that time a total of 248 cases of smallpox was recorded, every one of which had been vaccinated.

If the German experience is cited to support proposals for a re-vaccination law, the appeal is equally hopeless. For in Berlin, amongst the 17,038 cases quoted above, 2,240 were under ten years of age, and of these 736 were fatal. Now it is proposed to enact re-vaccination at the age of twelve. But no amount of German experience, or any other experience, can show us how re-vaccination at the age of twelve can preserve from smallpox a child vaccinated

in infancy, whom smallpox has already killed before the age of ten.

It is quite indifferent to the argument whether Prussia was as a whole much vaccinated or little vaccinated when the great epidemic came. Take Berlin for instance. If Berlin was much vaccinated in 1871, so much the worse for vaccination that a much vaccinated community should yield so large a total as 17,038 vaccinated cases of smallpox. If, on the other hand, Berlin was little vaccinated in 1871, so that the vaccinated formed but a small portion of the total population, then so much the worse for vaccination that such a small portion should have yielded so many vaccinated cases. If you make out Berlin to have been thoroughly vaccinated in 1871, the answer is that thorough municipal vaccination can not protect a community from having 17,038 cases of vaccinated smallpox. Reduce then, if you please, the extent of vaccination in Berlin, till you make out that in 1871 there were only 17,038 vaccinated persons living there, and the answer would be that, if so, then smallpox smote them all.

Thus, put it how you will, the German experience, rightly understood, so far from being favorable to the claims of vaccination, teems with evidence, striking and conclusive, against the validity of these claims.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

The Catholic University.—The Catholic University of America is apparently having a very hard pull. Only the other week we were advised that a New York priest had been appointed financial agent to provide ways and means, and now we read in the Washington correspondence of the *Freeman's Journal* (No. 3,589):

"The Catholic University has reached a period of existence when it must be pronounced either a success or a failure. The past two years have been hard ones, and there were times when the scholars of the country have been tempted to declare that it had failed. But those who know the struggles which must come to all young institutions are loath to take such a pessimistic view. But the next year must see a centralization of Catholic scholarship, force and thought. They must see the university attract to it the scholarship which admittedly exists in the American Catholic Church, and have the names of the University men connected with the great movements which are stirring the world and shaping the destiny of the nation. The upbuilding of a national university here with the millions of Carnegie behind should incite Catholic scholars and scientists to renewed effort. But, in the opinion of men of letters here, the Catholic University can

only succeed by casting out all mediocre material and gathering to itself the master minds of the time."

The same correspondent says that at the next meeting of the Board of Trustees a new Rector will be chosen in place of Msgr. Conaty.

Some of the remarks made in THE REVIEW at the time of the Schröder fight would now make decidedly interesting reading.

THE CATHOLIC PRESS.

Father Arnoldi's Appeal for the Establishment of a Catholic Daily Newspaper.—The only two Catholic papers that have, so far as we are aware, noticed Father Arnoldi's recent appeal in THE REVIEW for the establishment of a Catholic daily, are the *Catholic Citizen* and the *Pittsburg Observer*. The *Citizen* says (No. 22):

"We note that Rev. M. Arnoldi of Fort Jennings, O., is very desirous of establishing a Catholic daily, and among other things, he is willing to pay three years' subscription in advance. We think the latter step might be injudicious, as it would debar him from the luxury of stopping his paper. For certainly a Catholic daily could not be run for a year without giving abundant justification for its discontinuance to those who look around vigilantly for such causes."

And the *Observer* (No. 45):

"Rev. M. Arnoldi, of Ft. Jennings, Ohio, has taken up the question of founding a Catholic daily newspaper and seeks to know who are of a mind with him. 'Who is willing,' he asks, 'to make a special donation of $25 or more to start a Catholic daily? (The undersigned is willing to give $100.) Who is willing to subscribe for three years and pay in advance $6 a year, or twice that amount, for the contemplated Catholic daily? (The undersigned is willing to pay $12 a year for three years.) After favorable answers shall have been obtained, a place will be appointed where those interested in this matter can meet and consider what practical steps should be taken for future proceeding in the direction towards a lively and wide-awake Catholic daily.'

"It is a safe wager of a dime to a nickel that Father Arnoldi will not get pledges of contributions sufficient to start an eclectic quarterly."

The *Observer* ought to know, for its publisher very recently tried to develop it into a daily.

Both papers, the *Citizen* and the *Observer*, by the way, seem to have adopted the "Moral Code of Editors" printed in No. 2783 of the *Independent*, of which one paragraph reads: "Always notice, but never mention a rival periodical."

Meanwhile, Father Arnoldi himself is by no means discouraged. He writes us:

"It is extremely gratifying to state that day after day encouraging letters arrive in answer to the appeal made in No. 12 of THE REVIEW. In every letter received so far willingness is expressed to make a subscription for a term of three years; whereas in some of them an even better offer is advanced.

As soon as the number of offers shall have reached the desired proportion, I will make report. Then the second step in the direction mapped out can be taken.

Many have the good will to support the Catholic press, being convinced that a properly edited Catholic daily will produce an immense deal of good, and benefit the cause of truth and of Christ throughout this vast country, perhaps even more than fine sermons preached from Cathedral pulpits and at missions. However some men of practical thought and good will would wish first to know how the enterprise will be conducted and managed. At present nothing definite can be said about that, it being the plan, first to ascertain on how much of a support the contemplated daily can count. To other matters due attention will be given at a proposed meeting, when efforts will be made to form a committee of competent men for the purpose of furthering the cause in view.

The Church has become so large and powerful a body in the United States that it is akin to criminal neglect to postpone any longer the establishment of a vigorous Catholic daily press. The irreligious poison daily spread by an infidel press will corrupt the minds of the masses to the fullest extent and gradually affect our Catholic people as well, unless we hasten to create an efficient antidote in the form of well-edited Catholic dailies.

What the school is for the child, the press now-a-days is for the adult. As we deem it necessary daily to send the child to school, so it is evident that daily a good Catholic paper should reach those Catholics who are in the habit of reading dailies. At the present time no better means can be conceived for spreading daily the superior light of Catholic thought and principle from ocean to ocean, through hamlets and cities, than good, wide-awake Catholic dailies.

A letter or postal card soon sent to the undersigned with the assurance of giving support by subscribing for one or more years, will do much towards bringing about at least one daily of Catholic spirit and principle.—(Rev.) M. Arnoldi, Ft. Jennings, Ohio."

POLITICS AND SOCIOLOGY.

Direct Primaries.—The recent test in St. Paul of the Minnesota direct-primary law furnished ample proof that the voters will take interest in the primary if the opportunity is afforded them to make their will effective. There is a vast difference between endorsing at a primary the delegates chosen by the boss to execute his yet undeclared will in the nomination of candidates, and their direct choosing from a list upon which any man of repute among his neighbors or party associates may place his name. This last was the situation in the St. Paul primary for the choice of nominees for municipal offices, and the vote polled was a proof of the popular approval of the new law. Almost as much interest was shown as in a general election; and the vote was many times larger than that cast by both parties under the old-style primary, being heavy even in wards where the contests were not interesting. Although the Democratic nominee was the choice of that party's machine, and there were charges of corrupt methods to swell his vote, that fact does not militate against the primary law. He is the choice also of the party's voters, who attended the primary to the extent of 80 per cent. of the party registration, and made their selection in the secrecy of the election booths. Such mistakes in nominations can be remedied at the polls, if the people wish.

Canada Unwilling to be Annexed to the United States.—The "American invasion" has reached Canada and threatens to develop into annexation. It is a mistake to suppose, as many Americans do, that Canada is hankering after what these people are pleased to call "the grandest achievement of the new century, the political union of the Anglo-Saxon peoples on the new continent." (Chas. A. Gardiner before the N. Y. Credit Men's Association, last January.) "If Mr. Gardiner thinks that Canada is going to suffer herself to be annexed to the United States in order to find a free market for her agricultural products, he mistakes very much the temper of the Canadian people. He evidently doesn't know the history of the United Empire Loyalists. Canada has as much an inclination to become a part of the United States as she has to annex herself to Russia. She has felt that way for a good many years, too, and it didn't take our treatment of Cuba, Porto Rico, and the Philippines to enlighten her." Thus Mr. H. Gaylord Wilshire, "the millionaire Socialist" and editor of *Wilshire's Magazine*, who was compelled to take his periodical across the border because the Post Office Department denied him the privilege of second-class rates.

What the sentiment of the French speaking Canadians is regarding annexation, appears from a series of papers lately contributed to *La Vérité* of Quebec by Jérôme Aubry. His conclusions are: "From the political view-point we would probably be better off with annexation than with imperialism. Economically we would gain something and lose more. With respect to our religion and nationality we have everything to lose. For us French-Canadians imperialism means fight, the hottest kind of fight, possibly civil war; annexation means peace, but also the gradual but inevitable, if slow, extinction, of our nationality and our religion."

INSURANCE.

The American Catholic Union.—The "American Catholic Union," founded in 1900, is making tremendous efforts to increase its membership in Philadelphia. The rates are fairly high for an assessment concern, but not high enough to ensure permanency. It grows at the expense of the older Catholic societies, especially the "Catholic Benevolent Legion," as people are induced to drop the one in order to join the other. Its claims of "economic" management are best illustrated by an extract from the Pennsylvania Insurance report for 1900, showing a total income of $20,535.65, of which $6,500 were used for paying death losses and $4,293.34 for expenses, leaving $2,257.46 unpaid under that head, charged as liability, so that $6,550.80 were needed to pay a like amount as benefit.

The 895 members "insured" for $1,073,500 have a reserve fund of $7,465.82 to "protect" their contracts, in other words about $7 per $1,000.

Comment is hardly necessary; yet it is very regrettable that so many different organizations are permitted to be started on wrong principles, since their unavoidable failure is bound to hurt the cause of religion as much as that of true insurance, which may be considered an absolute necessity in our present social and business life.

MISCELLANY.

Episcopalian Paulist Fathers.—Secular journals inform us that the suggestion of Rev. C. R. Birnbach, of Illinois, to establish a Protestant Episcopalian order of Paulist Fathers, meets with favor, and the belief obtains that if a leader can be found to carry it out, the order will be founded and accomplish much good. The suggestion is that Episcopalian clergymen turn physicians, merchants, perhaps farmers, and so be able to maintain themselves in small places in the middle West, and on Sundays conduct religious services and carry on parish work. It is pointed out that Episcopalians in the States of Ohio, Indiana, Illinois, Wisconsin, Michigan, Kentucky, Iowa, and Missouri number, all told, but 118,470, or only a very few more than are to be found in New York City alone. This Paulist society projector claims that what gain Episcopalians make in the middle West comes largely from Methodists and other religious bodies, and that the Episcopalian church stands well where it is known. To make it better known is the purpose of the proposed society or order, and the maintenance of the clergy while doing so is the particular phase of the plan that is new. The aim is not so much to get the present clergy to turn physicians and the rest, but to rear up a new corps of clergy, fully equipped for the wider employment.

Thus the Episcopalians intend to go our "progressive" Catholics one better. But will the original Paulists suffer them to steal their thunder?

"United States of America," Singular or Plural?—In No. 9 of this journal we reproduced a letter from Justice Brewer, of the United States Supreme Court, in which he answered the question: "Which is officially and politically proper, the United States of America *are* or *is?* by quoting the Constitution, which invariably uses the plural. The *Freeman's Journal*, commenting on this letter, says (No. 3581) that this is not decisive, because the Constitution is not the supreme law of English grammar, as it is the supreme law of the land. The United States may mean all the States taken severally, or all taken collectively as members of one organic whole. In the first meaning the plural verb is required by sense as well as grammar. In the second sense the term United States means the organic whole, a unit, a single power, and here, though plural in form, it is singular in meaning and requires the singular verb. But is the plural verb incorrect? Our contemporary does not think so, because those who use it may do so in the sense the English do when they say "the government have"—meaning, the members of the government have.

The American Minute Men.—The A. P. A. is absolutely dead in all parts of the country, disrupted by politicians who used the guileless association for their own selfish purposes. This is the testimony of its heirs and assigns, through their spokesman, Frank J. Batcheller, of Boston, chairman of the American Minute Men. "This organization"—says the *Pilot* (No. 12)—"seems to

be merely the case of 'a—rose by any other name'; for there is certainly no difference in the odor. Although the American Minute Men disclaim a proscriptive policy, their program is to introduce simultaneously into the next session of the legislature of every State in the Union bills for the restriction of immigration—except we suppose from the British Maritime Provinces—for the prohibiting of 'sectarian' appropriation; for the protection of the 'non-sectarian' free public school system, and for the maintenance of the constitution and government of the United States, which nobody is assailing. The public schools and the constitution may well cry 'Save us from our self-constituted defenders.'"

Deception Practiced by the Modern Woodmen.—The Modern Woodmen of America have been very busy the last few years publishing broadcast the following as a vindication of the safety and methods of the assessment fraternals of the Modern Woodmen stamp:—

"Societies closely akin to the Modern Woodmen of America, organized hundreds of years ago, are still thriving. From the official reports of the Register-General of Great Britain, it appears that there are over sixty friendly societies in England which have been in existence more than one hundred years. These societies are the same in principle as our fraternal benefit societies, though they do not undertake to furnish as large benefits.

"The Count de Winton Society of England was organized in the year 1178, seven hundred years ago; the Loyal Evanus in 1358, five hundred years ago. Both are still in successful operation. The Manchester Unity of Odd Fellows, established 1814, now has a membership of 597,973."

The *Traveler's Record* (Hartford, April, 1902) shows the utter fallacy of this entire statement. Not only is there no record of such societies as the Count de Winton Society or the Loyal Evanus Society ever having existed, but the friendly societies of Great Britain had nothing and have nothing in common with the methods or plans of American fraternal assessment associations. The old friendly societies provided sick, old age, or burial benefits; they never sold insurance. The Manchester Unity of Odd Fellows is not an assessment fraternal.

The well-known actuary of New York, Mr. David Parks Fackler, publicly offered the sum of $1,000 some time ago for proof that friendly societies, essentially similar to assessment societies as conducted in America prior to 1895, have existed in Great Britain for over one hundred years prosperously and successfully. The amount has not been called for.

It is interesting to note the fact that the Modern Woodmen are now offering to sell so-called insurance at about $4.98 per $1,000 of insurance, which is considerably below the net cost of simple term insurance, to say nothing for expenses.

NOTE-BOOK.

The scheme of speculating on the Pope's death has taken hold of others besides the manager of a Protestant Bible-house. In a late circular, priests are invited to send in the names of some suitable agents in their parishes for a book called 'The Life and Work of Leo XIII.,' by one of their own number. They are assured of something "original," not a compilation "from newspaper clippings." For simply filling out the blank they shall be rewarded with a copy. How any priest can conscientiously recommend a work that is not yet written, we fail to understand.

According to the *Revista de San Antonio*, the trouble with Venezuela seems to be that it has more generals than there are saints in the Roman Martyrology.

We are heartily glad that we are no longer alone, as we were some years ago, in protesting against certain incongruities and absurdities introduced into the celebration of St. Patrick's Day. A note of the *Sacred Heart Review* on the subject has this year been widely copied by the Catholic newspapers of the country. Nevertheless, according to the same journal (No. 10), one division of the Ancient Order of Hibernians, not far from Boston, celebrated St. Patrick's Day with a negro minstrel show. No doubt a few Irish songs were introduced to give flavor to the performance,—of that class of lyrics of which "Throw 'em down, McCluskey," and "The Mick that Threw the Brick" are samples. It is impossible to conceive "The Harp that once Through Tara's Halls" or "Believe me if all those Endearing Young Charms," sandwiched in between "Lamb! Lamb! Lamb!" and "Ain't dat a Shame"!

The *Sacred Heart Review* is perfectly right if it declares that it argues but very little respect for the occasion and decidedly less knowledge of what the occasion means, for a society of Irishmen to observe St. Patrick's Day in such an unbecoming manner. And the same might be said of a number of other ways of celebrating the day of which we are every year compelled to read in the public press.

There was much talk in the newspapers of late about an official commission to be sent to Rome by the President to treat with the Pope in regard to the Philippine friars' question. We are sorry that certain prelates in high station at the Vatican allowed themselves to be inveigled into expressing much joy thereat; for to any one with open eyes and a knowledge of American history and government policy it was apparent at once that the thing was most unlikely. The Washington correspondent of the *Freeman's Journal* (No. 3589) says:

"The sending of an official commission to Rome is.... practically abandoned, although the foreign correspondents still seem to ex-

pect one. The President at one time favored it, but he found that the general Catholic sentiment was against it. The Secretary of State did not favor this commission, and the different members of the Foreign Relations Committee failed to see its utility."

Appearing as it does in the *Freeman's Journal* (No. 3589), the following note, from a Washington correspondent, is of particular interest: "It is..... rumored that henceforth all delegates Apostolic sent to the United States will be members of the religious order(s). This is Rome's answer to a certain indiscreet sermon preached here some years ago."

Queen Alexandra favors the high bodice, and *décolletage*, which was the rule at court functions during Victoria's reign, bids fair to go out of style. It was Bret Harte, we believe, who eyed dismally a collection of English-women, and when asked his opinion of them, sighed and said they were "much like inferior photographs, over exposed and under developed."

The new railway from Konieh on to Bagdad, which it now appears is certain to be built, will run through one of the most interesting countries in the world,—interesting both on account of its historical antecedents and because of the romantic beauty of the districts between Konieh and Mosul. The railway will traverse the entire heart of Asia Minor, and it will open up the most ancient of the Bible lands, as it will set the locomotive rolling all through the home countries of Abraham and his patriarchal predecessors. When the shriek of the steam-engine echoes past Ur of the Chaldees, and along the banks of the Euphrates, and the train traverses wastes where Nebuchadnezzar's sway flourished, it may indeed be said that modern civilization has annexed the cradle of the world's earliest life.

The curious case of a Catholic bishop applying to the Pope for permission to marry is recalled by the *Catholic Times* (London) in reference to the recent appointment of Lord Dunboyne as King's Remembrancer. A century ago Dr. Butler, Catholic Bishop of Cork, succeeded by hereditary right to the Dunboyne peerage. He petitioned the Pope for a dispensation to marry, and received in reply a severe and indignant censure from the Vatican. He then seceded from the Catholic Church and married a Protestant lady. There was no issue to the marriage, and shortly before his death he was received back into the old faith. As an evidence of his penitence he bequeathed valuable estates to Maynooth. The addition he thus made to the college is known to this day as the "Dunboyne Establishment."

An "evangelist" who is making many converts in Kansas, preaches like this:

"The man who poses as a sceptic and will not listen to conclu-

sive proof as to the truth of God's word is a dishonest puppy.

"You may announce yourself as a man, but when you go into partnership with whiskey, either by your vote or support, you become a dirty, low down, white livered devil.

"Don't tell me you are an atheist, and then go 'round pouring out blister mouthed profanity in the name of a God you don't believe in, you skillet headed old scub.

"The men that can be bought at a big price here won't bring 15 cents a dozen in hell. I am reaching for you—politician."

This fellow must have been reading Thorne's *Globe Review*.

A writer in the *Boston Journal* knows a man, an intense American, who believes in the superiority of the most stupid American over the most learned or brilliant foreigner. He calls all foreigners, of whatever country they may be, "Dago." The Emperor William, the Czar, Richard Strauss, Sardou, Ibsen, Maeterlinck, the Chinese Minister, Marconi—they are to him all "Dagos," as were Goethe, Peter the Great, Columbus, Omar Khayyam, Confucius, George Sand. He always refers to Americans as "God's own."

This intense American must be an ex-A. P. A. He now probably belongs to the new order of the American Minute Men, which is going to hold its first national convention in Boston May 21st.

It appears the Philippine friars are not so very willing to sell out after all. Nor will they allow themselves to be intimidated by American threats. They are fully aware that they are the lawful owners of the land they hold, and that, according to the treaty of Paris, the United States government is bound to respect and protect their rights. As a Washington correspondent puts it: "It is now up to the United States to show their case against the friars and why they should be compelled to sell their possessions at a great sacrifice." It appears that, contrary to the expectations of the government, Delegate Sbarretti has submitted no suggestion from the Vatican nor indicated what the Church authorities would consider a just policy. No doubt the Vatican is waiting for suggestions from the administration.

The Egyptian pyramids are soon to come out of their darkness of 5,000 years, and will be accessible to all tourists. General Director Maspero, of the society which has in charge the preservation of the antiquities of the country, has been experimenting with the electric light, and began his work on the temple of Karnak, at Thebes. The experiment met with so much approval that he has decided to light the inner passages and catacombs of the great pyramids. This will provide Egyptian tourists with new attractions, and they will be able to penetrate to the innermost recesses of the pyramids. The lighting will be of especial value to women, who have confined their investigations of the pyramids of the left shore of the Nile to climbing up on the outside, as they were afraid of the intense darkness within. With the introduction of the electric light the tombs of the Pharaohs will be accessible to all.